

THE
BAPTIST MAGAZINE.

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ON HEARING THE WORD.

Extracted from the Northamptonshire Circular Letter,

By the Rev. ROBERT HALL.

PREACHING is an ordinance of God, not entirely confined to the Christian dispensation. From the Old Testament history it appears, that Ezra, upon the return of the Jews from Babylon, assembled them in the streets of Jerusalem, and ascending a stage, or pulpit, for the advantage of being better seen and heard, read the law in the ears of the people, and gave the interpretation thereof. It is probable that he did little more than, agreeable to the natural import of the phrase *interpretation*, translate, paragraph by paragraph, the Hebrew original into the Syriac, or Chaldee, which had become during a captivity of forty years, the vernacular language of the Jews. From that time, however, synagogues were erected in all the cities throughout Judea, and regular officers appointed to read, first the Pentateuch, and after the persecution by Antiochus, the Prophets, and explain them in ample paraphrases or comments. Such was the origin of preaching.

When the fulness of time was come for God in his infinite mercy to send forth his Son, his appearance was first announced by John's proclaiming in the wilderness, 'Prepare ye the way of the Lord,' which after a short time was succeeded by the personal ministry of Christ and his Apostles, with whom the dispensation of the gospel, properly speaking, commenced. After his resurrection, our Lord extended the commission of the Apostles to all nations, saying, *Go and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; or as you have it in Mark, Go ye into all the world and preach the gospel to every creature.*

Upon the formation of Christian Churches, an order of men was appointed in each Society, for the express purpose of preaching the word and administering the sacraments: wherein the wisdom and kindness of the Great Head of the Church is eminently conspicuous; for such are the necessary avocations of life, so little the leisure most Christians possess for the acquisition of knowledge, and such the deficiency of many in the elementary parts of education, that they will always, under God, be chiefly indebted to this appointment for any extensive acquaintance with divine truth. The privilege of reading the scriptures in our native language, is of inestimable value: but were it much more universal than it is, it would not supersede the necessity of hearing the word; for there are not only difficulties in the Bible which require to be elucidated, and seeming contradictions to be solved; but the living voice of a preacher is admirably adapted to awaken attention, and to excite an interest, as well as to apply the general truths of revelation to the various cases of Christian experience and the regulation of human conduct. When an important subject is presented to an audience, with an ample illustration of its several parts, its practical improvement enforced, and its relation to the conscience and the heart insisted upon with seriousness, copiousness, and fervor, it is adapted in the nature of things to produce a more deep and lasting impression than can usually be expected from reading. He who knows 'how forcible are right words,' and how apt man is to be moved by man, has consulted the constitution of our frame, by appointing an order of men whose office it is to address their fellow-creatures on their eternal concerns. Strong feeling is naturally contagious, and if, as the wise man observes, 'as iron sharpeneth iron so doth the countenance of a man his friend;' the combined effect of countenance, gesture, and voice, accompanying a powerful appeal to the understanding and the heart, on subjects of everlasting moment can scarcely fail of being great.

But independant of the natural tendency of the Christian ministry to promote spiritual improvement, it derives a peculiar efficacy from its being a divine appointment. It is not merely a natural, it is also an *instituted* means of good; and whatever God appoints by special authority, he graciously engages to bless, provided it be attended to with right dispositions and from right motives. The means of grace are, as the words import, the consecrated channels in which his spiritual mercies

flow; and as the communication of spiritual blessings always implies an exertion of divine power, so these become the stated instrument, or occasion of its exercise. These are emphatically his ways, in which he is wont to walk with his people. *‘Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways.’** Though the Spirit bloweth where it listeth, where the gospel is not preached the effects of his operation are rarely to be discerned, and we witness few or no indications of a renewed character out of the bounds of Christendom. From the history of religion in all ages, it appears that the Spirit is accustomed to follow in the footsteps of his revealed word, and that wherever his work lies, he prepares his way by first communicating the oracles of God. When he proposed to take out a people for his name from among the Gentiles, the first step he took was to commission the Apostles to preach the gospel to every creature. To this St. Paul most solemnly directs our attention, in his First Epistle to the Corinthians, as the grand instrument of human salvation. *‘When in the wisdom of God the world by wisdom knew not God, it pleased him by the foolishness of preaching to save them that believe.’* So intimate by divine appointment, is the connexion betwixt the salvation of man and the ministry of the word, that the method of salvation under the gospel derives from the latter its distinguishing appellation, being denominated the *hearing of faith*. St. Jude in like manner asserts it to be the instrumental cause of our regeneration.—*‘Of his own will begat he us, by the word of truth.’* And to the same purpose St. Peter reminds the Christians whom he was addressing, *that they were born not of corruptible seed, but of incorruptible, by the word of God, which word, he adds, is by the gospel preached unto you.* The written word we are told indeed from the highest authority is able to make us wise unto salvation, and many pleasing instances of its saving efficacy might be produced to confirm this position: but as the gospel was preached before it was penned, it is certain that most of the passages which speak on this subject are to be referred to its public ministry, and that in subsequent ages God has put a distinguishing honour upon it, by employing it as the principal means of accomplishing his saving purposes. There is every reason to suppose that the far greater part of those who have been truly sanctified and enlightened

* Isaiah lxiv. 5.

will ascribe the change they have experienced principally to the *hearing of faith*.

What a powerful motive results from thence to take heed how we hear. If we feel any concern for a share in the great salvation, how careful should we be not to neglect the principal means of obtaining it. If there be a class from whom the spiritual beauty and glory of the gospel remain concealed, it consists of a description of persons, the very mention of whom ought to make us tremble. *If our gospel be hid, it is hid to them that are lost.* Let no man allow himself to neglect the hearing of the word, or hear it in a careless or irreverent manner, under the pretence of his having an opportunity of reading it in private, since its public ministry possesses, with respect to its tendency to excite the attention and interest the heart, many unquestionable advantages. Besides, such a pretence will generally be found to be hollow and disingenuous. If you observe a person habitually inattentive under an awakening, searching ministry, follow him into his retirement, and it may be confidently predicted you will seldom see the Bible in his hands, or if he overcome his aversion to religion so far as occasionally to peruse a chapter, it will be in the same spirit in which he hears: he will satisfy himself with having completed his task, *and straightway go his way and forget what manner of man he was.* If the general course of the world were as favourable to religion as it is the contrary; if an intercourse with mankind were a school of piety; the state of such persons would be less hopeless, and there would be a greater probability of their being gained without the word: but while every thing around us conspires to render the mind earthly and sensual, and the world is continually moulding and transforming its votaries, the situation of such as attend the means of grace in a careless manner, is unspeakably dangerous; since they are continually exposing themselves to influences which corrupt, while they render themselves inaccessible to such as are of a salutary operation. What can be expected but the death of that patient who takes a course which is continually inflaming his disease, while he despises and neglects the remedy? When we see men attentive under the ministry of the word, and evidently anxious to comprehend its truths, we cannot but entertain hopes of their salvation; for faith cometh by hearing, and hearing by the word of God. It is observed of the Jews at Berea, *that they were more noble than those of Thessalonica, because they received the word with all*

readiness of mind, and searched the scriptures daily to see whether these things were so ; and the result was such as might be expected—a great multitude of them believed. Candid and attentive hearers place themselves, so to speak, in the way of the Spirit ; while those who cannot be prevailed upon to give it serious attention, may most justly be said to put the kingdom of God far from them, and judge themselves unworthy of eternal life. To such the awful threatenings recorded in the Proverbs are most applicable :—Because I have called, and ye refused ; I have stretched out my hand, and no man regarded ; I will laugh at your calamity, and mock when your fear cometh. In such cases, the ministers of the gospel can do little more than, like Jeremiah, retire to weep in secret places for their pride.

(To be continued.)

DEACONESSSES.

I commend unto you Phebe our sister, who is a servant of the church which is at Cenchrea. Rom. xvi. 1.

“ A servant by office, a stated servant ; not to preach the word ; that was forbidden to women, but in acts of charity and hospitality.” (*Henry.*) “ A servant, or, according to the strictest sense of the word, a deaconess, or assistant to the deacons of the church at Cenchrea.” (*Guyse.*) “ A stated servant or deaconess. Compare 1 Tim. v. 9. That there were some grave, and pious matrons, engaged in such an office in the primitive church, is, I think very apparent.” (*Doddridge.*) “ Phebe acted as a servant, or a deaconess, to the church at Cenchrea, and was probably employed in relieving the needy women among them.” (*Scott.*) “ Phebe was a servant, or as the word signifies, a minister, or deacon ; —some think she was a deaconess appointed by the church to take care of the poor sisters of the church.” (*Gill.*) “ All the other christian churches followed the example of that at Jerusalem, in whatever related to the choice and office of deacons. Some, particularly the eastern churches, elected deaconesses, and chose for that office, matrons or widows of eminent sanctity, who ministered to the necessities of the poor, and performed several other offices, that tended to the maintenance of order and decency in the church.” (*Mosheim.*) “ Cornelius Nepos, in the preface to his history, speaking of the manners of the Greeks, informs us,

that it was not customary with them for the men to have free access to the company of women of virtue, unless they were their relations. In Asia the female sex were under still greater restraints. Wherefore, as the christian religion was first spread in Asia and Greece, it is evident that such of the female sex as needed other instruction besides what was given in the public assemblies, must have received it in private, from some of their own sex, who were appointed to teach them. Accordingly we learn from the New Testament, and from the most ancient christian writers, that in the apostles' days, some women, remarkable for piety, prudence, and knowledge, and of a fit age, were chosen to instruct the newly converted of their own sex; and to exhort and comfort the afflicted, who could not attend the public administrations of the gospel. These female teachers are mentioned under the appellation of *widows*, 1 Tim. v. 3. where also, ver. 9. their character and election are described. Pliny, in his famous letter to the Emperor Trajan, mentions, that in order to obtain certain information, concerning the christians, he had put two maid-servants, who among them were called *deaconesses*, to the torture. Origen and Chrysostom understood the apostle as speaking of a female deacon in this passage." (See Macknight.) "*Deaconesses*—such women were called deaconesses, who served the church in those offices which the deacons could not with propriety exercise themselves; such as keeping the doors of that part of the church where the women sat; for they were not seated promiscuously, with the men, but had separate places in the church. *Deaconesses* assisted the women to undress and dress at baptism. They were of advanced age when chosen; of good manners and reputation. They were, in the primitive times, appointed to this office with the imposition of hands." (*Calmet's Dictionary*.)

It appears from the above quotations, that the apostles and first christians, endeavouring to do all things decently and in order, and, to a certain degree, accommodating themselves to the manners of the people among whom the gospel was made successful; found it necessary to employ females in various services, in order to the welfare of the church. Now, although we are not, in many respects, circumstanced as the first christians were, yet females whose qualifications are suited to such services, (and many such there are in our churches,) might, I think, be usefully employed in christian societies; not only to assist females in baptism, and visit the sick of their own sex,

but might also be deputed by the church to give admonition, to obtain information, to administer temporal relief and spiritual comfort, to the poor and distressed sisters in their respective connexions; and in many other services for which they are not deficient either in piety or prudence. No person can have stood, either as minister, or member in a christian church of any denomination, for twenty or thirty years, but he must have observed many instances in which the assistance of pious, wise, and prudent females has been, or might have been, of considerable importance, and *some* in which their help has been altogether necessary. Perhaps it would not be saying too much to assert that this matter has, in a considerable degree, been neglected in many of our churches. I wish to touch this subject only in such a manner as that some of your more learned and able correspondents may be stimulated to elicit, and set before your readers, the apostolic plan respecting it, with a clearness and precision which I am not able to do. From many years experience I am confirmed in the propriety of the above remarks, and wish to propose the subject in the form of a question. Would it not be consistent with the order of the primitive churches, to have one or more (as circumstances may render necessary,) of the sisters in our respective connexions especially appointed to act, on all proper occasions, as a deaconess or deaconesses? An answer to this question would not only oblige many of your readers, but might be useful to the churches of Christ, in a matter, in which some of them at least, may not have been sufficiently instructed.

Dereham.

G—

ON HARVEST.

The God of nature has conducted us to this distinguished portion of the year. All his dispensations are wisely calculated to instruct and improve our hearts, but this remark is particularly applicable to the season on which we have now entered. There is much of God to be seen and adored, in the Harvest Fields.

They exhibit Proof of his faithfulness. The stated arrival of the harvest shews the truth of the ancient covenant, made with the father of the new world, "While the earth remaineth, seed-time and harvest shall not cease." They have neve creased

generally in every year since this promise was given, and the failure of particular crops, or scarcity and dearth through a kingdom, cannot be fairly construed as a violation of it. We may then, while surveying nature, adopt the admiring language of the Psalmist, "*His truth endureth to all generations.*" "O Lord who is a strong hold like unto thee, or to thy faithfulness round about thee?" He is faithful to all his promises, and to all his threatenings, neither can possibly fail; but how much is this simple truth overlooked; both by believers and unbelievers.

They display the Power of God. Vegetation is a wonderful process. It is not only inimitable, but inexplicable. These lands which are now teeming with life, adorned with beauty, and covered with plenty, were only a few months since, bleak, sterile, and dead. Does not this beauteous standing corn evince his omnipotence? He has raised the stem, the flower, the ear, from a rotted grain. 'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit.' The seed sown has been made to reproduce, and multiply itself, so as not only to give seed to the sower, but bread to the eater. Since this is the case, surely we may say, "With God all things are possible." Reasoning from analogy, the resurrection is possible, and the harvest may serve to illustrate that glorious event.

They display his benevolence. This engaging attribute is chiefly to be seen. Summer is arrived without our efforts or care. The earth has brought forth fruit in abundance. It is full of his goodness, notwithstanding all our ingratitude, wastefulness, and rebellion. He still "does good, and gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." And shall we persist in ingratitude? shall we abuse his favours? shall we remain unmindful of our great Benefactor? Let us abhor the thought. Let us be humble, and penitent for all our past miscarriages and crimes, and implore the influences of his promised spirit, that we may bring forth fruit unto holiness, that the end may be everlasting life.

AGRICOLA.

REFLECTIONS ON HEAVEN.

Having some time since, spent the day in a short rural excursion, on my return home in the evening, I turned out of the road to

wander in the fields, and to pay my visit to a favourite and secluded spot, where I sometimes retire at the close of the day to hold communion with nature and with "Nature's God." Its scenery is peculiarly adapted to inspire the mind with elevated thoughts. It is environed by lofty trees, which intercept nearly every feature of the surrounding landscape, and whose umbrage occasions a perpetual twilight. Scarcely any thing could be seen, at this solemn hour, except the clear blue sky, a few stars, and here and there a fragment of crimson cloud, announcing the splendour in which the sun had just set. In the deep stillness of the place, fancy might hear sounds and voices of mysterious import—methought the very music of paradise was audible, whither my thoughts were insensibly transported.

It is natural for beings who must live for ever to be inquisitive about the place in which they shall spend their eternity. Thus the meditative christian is frequently inquiring what Heaven is. It is often the subject of his solitary musings, and topic of his conversation. Of the glories of Heaven we can at present form no idea, since there is nothing in the visible creation to which they bear any resemblance. It is true that in the sacred volume there are many beautiful sketches of the heavenly canaan, but these are drawn from the scenes of the material world, and are accommodated to the present imperfect condition of the human mind, which is capable of being affected only by means of sensible objects. They are designed rather to elevate the soul, than to give us definite ideas of celestial grandeur. Accordingly the inspired writers sometimes represent Heaven as a city of very limited dimensions, as having pavement of pure gold, foundations composed of all manner of precious stones, and gates of pearl; while at other times, they assure us that eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him. Thus also we find that even those who were permitted for a while to visit the celestial country, were incapable on their return to this lower world, of communicating their discoveries to their fellow mortals. The Apostle Paul informs us, after having been caught up into paradise, that he heard unspeakable words, which it is not lawful (or possible) for a man to utter. Nor does it appear that those individuals, who were raised from the dead (as Lazarus, the widow's son, and those who came from their graves at the resurrection of the Messiah) and whose

spirits had undoubtedly passed into the invisible world, had ever attempted to pourtray its glories.

There is nothing perhaps which so immediately strikes the mind in contemplating Heaven as its *blessedness*, and to this even in this life, the people of God are not entirely strangers. Though they are not favoured as they were in former ages with heavenly visions, yet they are made partakers of the communications of the holy Spirit, and these the Scriptures have declared to be the *earnest* of their future inheritance. There are periods in the christian's life, when he experiences a peace of mind which passeth all understanding—a peace of mind arising not merely from the *hope* of blessedness, but also from a *partial enjoyment* of the good itself. It is not the rapture of the man of sensibility, inspired by the sublime and romantic scenery of nature, nor of the man of genius, when he loses himself among the visions of his own creation. It is of a purely celestial origin. It is like the joy of angels, and of the same nature with the essential happiness of God. It is totally distinct from all those minor enjoyments which this world affords, and is generally imparted in the greatest plentitude, when our temporal comforts are the least abundant. Indeed so essentially distinct is it from these, that in order duly to appreciate the former we must regard the latter with comparative indifference.

The future and more perfect enjoyment of Heaven, will no doubt chiefly consist in the vision of God—in being admitted into the closest fellowship with the Father of Spirits, and with the highest order of celestial intelligences. In the earlier periods of the world, the appearance of God to his people was no more than an ordinary circumstance. The Children of Israel in their march through the wilderness, to the Land of Promise, were constantly beholding the symbols of his presence, and sometimes conversed with him, and received instruction immediately from his lips. The angels of heaven in those days frequently assumed the human form, and associated with the saints as with their equals. There is no christian, perhaps, who has not frequently wished, while reading the history of these astonishing phenomena, that he had lived in this golden era of the church; yet even in those days the Deity revealed himself as in a glass darkly, and not face to face. Even supposing he had been thus manifested to us upon earth (and for aught we know he is) the organs of mortal vision would not have enabled us, to perceive him.

But in heaven we shall see him *as he is*, in which sense it may be said, no man hath seen God at any time.

Rejoice, O christian, for Heaven is your home. You are a stranger and a pilgrim on the earth, but you are travelling to a better country, even a heavenly one. Here, perhaps, you are poor and friendless; but you have treasures in heaven; and a friend that loveth at all times, a friend that sticketh closer than a brother. However humble your condition upon earth may be, you are in reality an elevated being. You shall by and by be seated on a throne of light and crowned with a diadem of glory, shall reign with God, and bear his image through eternity. Be not then discouraged, because of the way. Your wearisome pilgrimage shall be succeeded by an eternal rest. The tribulations of this life are but an unpleasant dream, from which you shall shortly awake in paradise. Thither let your thoughts and hopes, affections and desires be constantly ascending. It will be criminal for you to be thoughtless or disconsolate, while heaven invites your contemplation, and forms the basis of your hopes. Let not your hearts be troubled. In your Father's house are many mansions. Your Saviour has gone to prepare a place for you, and will come again and receive you to himself, that where he is, there ye may be also. Comfort one another with these words.

P. II.

Goodmans' Fields, July, 1814.

HOW TO LIVE HERE SO AS TO LIVE IN HEAVEN.

Copy of a Letter written by an American Divine, in answer to the Question, "How are we to live in this world so as to live in Heaven?"

"Dear Brother,

Yours I received, and thought on that Question, "How are we to live in this world so as to live in heaven?" It is one of the common pleas of my heart which I have often occasion to study, and therefore takes me not unprovided. It is hard to keep the helm up against so many cross winds as we meet withal upon this sea of fire and glass; that man knoweth not his own heart, that finds it not difficult to break through the entanglements of the world. Creature smiles stop and entice the affections from Jesus Christ; Creature frowns encompass and tempestuate the spirit, that it thinks it doth well to be angry. Both ways grace is a loser, we had all need to watch

and pray that we enter not into temptation; the greatest of our conflicts and causes of complaints seem to have their origin here, temptations follow temper. As there are two predominant qualities in the tempers of every body, so there are two predominant sins in the temper of every heart. Pride is one in all men in the world. I will tell you familiarly what God hath done for my soul, and what trade my soul keeps toward itself. I am come to a conclusion to look after no great matters in the world, but to know Christ and him crucified. I make best way in a low gale; a high spirit and a high sail together, will be dangerous, and therefore I prepare to live low.

I desire not much, I pray against it, my study is my calling, so much as to tend that without distraction, and more I desire not. By my secluded retirements I have advantage to observe how every day's occasions insensibly wear off the heart from God, and bury it in self, which they who live in care and lumber, cannot be sensible of. I have seemed to see a need of every thing God gives me, and to want nothing that he denies me, there is no dispensation, though afflictive, but either in it, or after it, I find I could not be without it, whether it be taken from me or not given to me, sooner or later, God quiets me in himself without it. I cast all my concerns on the Lord, and live securely on the care and wisdom of my heavenly Father. My ways are in some sense hedged up with thorns, and grow darker and darker daily; but yet I distrust not my good God in the least, and live more quietly, in the absence of all, by faith, than I should do, I am persuaded, if I possessed them. I think the Lord deals kindly with me to make me trust for all my mercies before I have them, they are then Isaacs, sons of laughter. The less reason hath to work upon, the more freely faith casts itself on the faithfulness of God. I find that when faith is steady, nothing can disquiet me, and when faith totters, nothing can establish me. If I wander out amongst means and creatures, I am presently lost, and can come to no end: but if I stay myself on God, and leave him to work in his own way and time, I am at rest and can sit down and sleep in a promise, when a thousand rise up against me; therefore my way is not to be casting beforehand, but to work with God by the day. Sufficient to the day is the evil thereof, I find so much to do continually with my calling and my heart, that I have no time to puzzle myself with peradventures and futurities; as for the state of the times, it is very gloomy and tempestuous, but,

"Why do the Heathen rage?" Faith lies at anchor in the midst of the waves, and believes the accomplishment of the promise, through all those overturnings, confusions, and seeming impossibilities. Upon that God do I live, who is our God for ever and ever, and who will guide us even to death. Methinks I lie becalmed in his bosom, as Luther in a similar case. I am not much concerned, let Christ see to it. I know prophecies are now dark, and the books are sealed, men have been deceived, and every cistern failed; yet God continues faithful, and faithful is he that hath promised, who will do it. I believe these dark times are the womb of a bright morning. Many things more I might have said, but enough. Oh, Brother keep close to God, and then you need fear nothing. Maintain secret and intimate communion with God, and then a little of the creature will go a great way. Take time for duties in private. Croud not religion into a corner of the day, there is a dutch proverb, "Nothing is got by thieving, or lost by praying." Lay up all your good in God, so as to overbalance the sweetness and bitterness of all creatures. Spend no time anxiously in forehand contrivances for the world, they never succeed: God will run his dispensations another way. Self contrivances are the effects of unbelief. I can speak by experience, and know if men were to spend those hours they run out in plots and devices, in communion with God, and leave all to him by believing, they would have more peace and comfort.

I leave you with your God and mine, the Lord Jesus Christ be with your Spirit, pray for your own soul, pray for Jerusalem, and pray hard for your poor brother,

JOSEPH BELCHER.

ON THE IMPORTANCE OF REGARDING THE SCRIPTURES AS
THE STANDARD BY WHICH ALL OUR OPINIONS ARE TO
BE EXAMINED, AND THE LAW BY WHICH ALL OUR
CONDUCT IS TO BE REGULATED.

The divine testimony claims the honor of being a perfect and sufficient rule in matters of religion. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Thus "the law of the Lord is perfect," and we may

safely act in all things, as Paul discoursed, on the death and resurrection of Christ, according to the scriptures. It was the Spirit of Christ which animated all the prophets and the apostles, and he is our only Master, and we worship God in vain, if we teach for doctrines the commandments of men. Thus the sacred volume, from whence these directions were taken, fully evinces the truth of the character we have given to the bible at the head of this paper.

In this connexion it may serve to excite a more rigid attention to the divine instructions, if we briefly narrate a few striking passages in the life of Carolus Maria De Veil, D.D.—Born of hebrew parents, at Metz in Lorrain, he was educated in the principles and practice of the jewish religion. However at an early age, he was induced to pay marked attention to the prophetical parts of the old testament, and, while comparing it with the new testament, the truth of christianity beamed upon his mind in evidence not to be resisted. After this change in his creed, it was not long before he entered into the Gallican church, of which he became a minister. In the year 1672, he published a commentary on the gospels of Mark and Luke, in which he propagated and defended the impious doctrines and degrading superstitions of the Church of Rome; and so much was his reputation advanced, among the children and friends of that community, that he was appointed to assist in writing against the Hugonots, who were in France, the principal adversaries of the catholic delusions. An entire stranger to the just and holy tenets of the protestants, he commenced a close examination of the controversies between them and the papists, and perceiving that truth was on the side he was directed to oppose, he embraced it, and fled to Holland, where in 1677, he abjured popery, and came over to England. After which he obtained orders in the episcopal church, and became chaplain and tutor in a family of distinction. Beside the commentaries, mentioned above, he published a literal explication of the Canticles, and another of the minor prophets, which productions strongly recommended him to Dr. Compton, bishop of London, who gave him the greatest encouragement, with free admittance, at all times, to his library. Here he found some writings of the english baptists, whose arguments, in support of their distinguishing opinions, he considered to be founded on the word of God, and without hesitation, or fear of consequences, he embraced what clearly appeared to him be the

side of truth. This upright conduct, however, was attended with results not favorable to his secular interests, or ecclesiastical dignity. Some of his most elevated, rich, and powerful friends now declined farther acquaintance, and ceased to interest themselves for a man who conscientiously differed from them in his views of baptism, and the subjects of that divine ordinance; and from his employments, at that time, he was speedily dismissed.

This narrative will afford us several important principles in connexion with the great canon of the true church of Christ, That the bible contains all our religion, and that in every thing which concerns it, the bible, and the bible alone, should be our guide. Depart from this, and the flood-gates are extended, through which a torrent of heresies will rush upon a miserable world, and deluge it with falsehoods, follies and crimes. De Veil exhibits a noble example, in his firm adherence to the doctrines and mandates of the sacred oracles.

Firstly, we learn from this narrative that no one should repose in the belief of the truth and practice of the prescriptions of that religion in which he is educated, without once dreaming that they may possibly be unscriptural. De Veil was once benighted and bound in jewish prejudices, which the people of his nation so zealously maintained, that his own father, when he learnt the change of his son's mind, in favor of christianity, with a naked sword would have murdered him, if he had not been prevented by a person who was, at the time, in the room. This impious folly, of blind devotion to error and superstition, merely because we were so educated, is not confined to the fallen children of Abraham. Alas! how often is it seen, even in the present times, that the religion of the parents is taken up by the children as a matter of course, and retained till death, with an undisturbed complacency? Tell the child of delusion that many of his opinions and of his practices are improper, and he answers with great composure, and without any signs of dissatisfaction with the reasons he has to give, that it is the religion of his parents, or of his country. He will even go further, and lament your folly and your guilt, in not being of the same faith and practice. This is, to say the very least, extremely improper and not a little dangerous. God hath said, "Let every man be fully persuaded in his own mind," and "prove all things, hold fast that which is good." In the time of Christ, the hebrews who heard him had been educated in the Jewish religion, but

did this justify them in still retaining it? The teacher who came from God said, "If ye believe not that I am the Messiah, ye shall die in your sins," and be exiled from heaven. Nor will it avail to plead sincerity, in following the religion of my education. The Redeemer, when describing the conduct of his enemies, said to his followers, "The time will come when he who killeth you will think he doth God service."—Would this sincerity avert the judgments of God, who is the avenger of his saints? But in truth, this boasted sincerity is only the excuse of the indolent, or the disobedient, who neglect the means of faith and holiness, because too lazy to examine, or so much attached to error, and what is connected with its maintenance, as to dread the introduction of that light which would expose its deformity, and ruin these emoluments. If we honestly desire to be right, and use the means which God has provided, we shall not be left in darkness; for it is written, that "We shall know, if we follow on to know the Lord." To have light in our understandings, purity in our affections, and obedience to divine commands in our conduct, is infinitely desirable, and to obtain such advantages, no sacrifices are too great.

Secondly, It is no reason why we should receive opinions, and practice observances, because they are regarded by a few acute and learned men, or received and obeyed by multitudes of ordinary men. De Veil, when he left judaism, embraced popery, and, at the very time, possessed much strength and acuteness of mind, with extensive erudition, while his countrymen, with comparatively few exceptions, countenanced his choice.—He, with all his good sense, and solid learning, cast himself into the great stream of opinion, which ran through his native land, and when it pleased God to irradiate his mind with heavenly light, he was rapidly approaching the gulf of perdition. It is not enough that we embrace the religion which the learned defend, or which our nation regards, it may, notwithstanding all this, be unscriptural and destructive. Christ and his Apostles opposed, and as they had success, overturned the religion of every country, in which they preached, and God and his eternal truth triumphed over the fables and deities of deluded nations. Tell me not that doctors recommend or that multitudes practice any thing in religion—tell me not that it is appointed and supported by the state—I ask, Is it from heaven? does God order it?

Thirdly, the scriptures are the perfect, and the only rule of faith and

practice.—Consistently with this sentiment acted De Veil. The scriptures informed him that christianity was a truth—that popery was a corruption of christianity—that immersion was baptism, and believers its only subjects; and in all these things he obeyed them. He beheld the light of heaven, welcomed it to his understanding, and it has, long since, guided him to the regions of truth and purity. Thus we should all buy the truth and sell it not. If we buy truth, it cannot cost more than it is worth; if we sell it, we can never obtain an equivalent to its value. And what is truth, the divine oracles alone can inform us, for mortals teach contradictory tenets, and impose different ceremonies and modes of worship; and who is to know, but by the word of God, who are to be believed and obeyed? The bible must, therefore, be our rule, or we can never be assured that our creed and our conduct are pleasing to God.

Fourthly, the righteous servants of God should follow truth, fearless of consequences. Thus did Paul and De Veil.—they conferred not with flesh and blood. The manly, upright disciple of the King of Truth, a few striking passages of whose life we have given above, in a great measure opposed his interests in this world by his obedience to God; but he obtained better treasure, the sabbath of the heart, the approbation of God, and the unfading reputation that will ever attach to uprightness; a reputation that will shine when all human honours, with all the stars of heaven will be extinct for ever.

Reader, bring all thy opinions, and all thy practices, to the testimonies of God, and seriously and prayerfully examine them, without asking about friends or honours, or temporal emoluments, only say, "Lord what wouldst thou have me to do?" and when thy bible has settled that question, go to thy closet and pray for grace, and then go and do as thy Lord has ordered. The conclusion of the matter is this, Thou wilt die, and God will say, Well done, good and faithful servant, enter thou into the joy of thy Lord.

T. G.

London.

IMPOSITION OF HANDS.

An Answer to W. N.'s Remarks, in the Baptist Magazine for September, page 362.

A second Letter to the Editor.

Sir,

As the brief hints in your Magazine, for July, on *Imposition*
Vol. VI.

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of hands, were intended to bring the subject, on which different opinions were held, to the notice of your correspondents, with a view to a fair discussion, and, if it might be, an unanimity of decision and practice, I rejoice that it has excited the attention of so able a correspondent as W. N. whose remarks upon it appeared in your last number. The communications, in your periodical work, from his pen, which I wish were more frequent, are always interesting, and cannot but instruct and edify your numerous readers.

Your correspondent's *first* remark, on "the nature and design of ordination," and his *second*, on the deacon's office,* respecting which I have the happiness, in general, * to agree with him, it is unnecessary farther to notice. I pass on therefore to his *third* remark, on *Imposition of hands*.

I had intimated, that the advocates of this rite, disclaiming the power of imparting any extraordinary gifts by it, had usually represented it as a *mode* sanctioned by apostolical example; and considered the omission of it, therefore, as a violation of established order.

After reviewing the subject, and carefully perusing W. N.'s remarks upon it, I am not convinced, I freely confess, of the inaccuracy of the above statement; for let it be observed. —

* W. N.'s statement, under his second remark, respecting "the number of converts," mentioned Acts iv. 4. being "five thousand more," was to me new. I had been accustomed to consider that number as the aggregate of the whole from the beginning. On referring to Mr. Henry indeed, I found that his idea corresponded with that of W. N. for he considered the 5000 to be *over and above* the number before mentioned; but looking into Dr. Doddridge on the place, I found my former idea confirmed. He reads the text—"and the number of the men became about five thousand, including those who had been converted before, and still attended on the instructions of the apostles." And adds, in a note—"the number—became about five thousand, &c. Dr. Benson concludes that five thousand were converted on this occasion, besides the three thousand mentioned before (chap. ii. 41.) Had it been said, as there, that so many were *added to the church*, it had determined the sense to be, as he and others understand it: (see Lightfoot, and Whitby *in loco*.) But I think the use of the word *αυτων* here (whereas *εν* is used chap. i. 15.) favours the interpretation I have preferred. It is hardly to be thought (unless it were expressly asserted) that *another day* should be so much more remarkable for its number of converts, than that on which the Spirit descended." &c.

It may be difficult probably, to settle this point, on which commentators differ; to me however the reasons assigned by Dr. D. for his opinion, are satisfactory.

1. That apostolical example is authority sufficient, as a general rule, to render any rite of a religious nature, or any order, or mode, of religious practice, of perpetual obligation. That the apostles were men who sustained extraordinary characters, and that extraordinary circumstances were frequently attendant on their practices, are admitted; but these are considerations, which so far from rendering them unfit patterns for our imitation, attach to their example its greatest sanction. Must not the contrary supposition tend in its legitimate consequences, to disannul the authority of their example altogether, and not of theirs only but of their Master's too?

"They prayed," says your correspondent, "under the impulse of a miraculous faith." True, and though the like impulse is not now to be expected, yet may not their prayers, in various respects, be imitated by us?

"They preached and wrote," he adds, "without any mixture of error." Granted; but who would infer from thence that it is not our duty to copy after their example? I will take the liberty to add—They practised *imposition of hands* on various occasions; and in their times extraordinary gifts often accompanied this rite, but because such gifts are not now to be expected, is their example, on that account, become obsolete?

Of the appointment of deacons, in the first christian church, W. N. remarks, "the case was extraordinary." But he admits that the work over which they were set was of the *same kind*, as that "to which deacons were afterwards appointed." Now though the subsequent appointment might differ from the first, in reference to some circumstances, yet as the general *design* was the same, what should forbid our concluding the *mode* of designation to have been the same, namely by prayer and *imposition of hands*?

Might not objections be raised against the *baptism of the Eunuch* being considered as an example, somewhat similar to those which your correspondent has brought against the *Imposition of hands* in the case of Barnabas and Saul? Thus the case might be made out—*Philip* was an extraordinary character, a man "full of the Holy Ghost, and wisdom," and had the power of working miracles; and the *Eunuch* was an extraordinary character too, a nobleman of great dignity and power; "The transaction originated in inspiration," for "the Angel of the Lord spake unto Philip," &c. and it ended in an extraordinary manner; for when the service was accomplished, "the

Spirit of the Lord caught away Philip, that the Eunuch saw him no more." &c. "Then it will follow that no stress can be laid on this passage, for the purpose to which it is often applied."

The fact is, that the apostles, and first ministers of Christ, were under the extraordinary direction of the Holy Spirit, and extraordinary circumstances attended them, wherever they went, and in whatever they did; still however those considerations do not, it is apprehended, vacate, but establish, the force of their example.

2. Let it also be considered, that there is nothing in the nature of this practice, that necessarily implies extraordinary communications, and that extraordinary gifts do not appear to have always accompanied it. The "anointing of the sick" which W. N. notices, was evidently the exercise of a miraculous power, and intended to produce a miraculous effect. This power did not always reside in the apostles, or it has been observed, Paul would not have left *Trophimus* at Miletus sick." 2 Tim. iv. 20. It was a power, with which, it seems, they were occasionally endowed; and which, when under a supernatural impulse, they exercised with success; but *imposition of hands* does not appear to be a practice of *this kind*, but a rite, accompanied with prayer, used in the designation of persons to any sacred work or office, in the exercise of which a divine blessing was implored.*

That extraordinary gifts were occasionally communicated by it is admitted, but that does not appear to have been always the case. W. N. thinks, that in the separation of *Barnabas* and *Saul*, the presumption is in favour of extraordinary gifts having been imparted, but *Dr Gill*, as it appears from a quotation he has given in a note, was not of that opinion, and there is nothing, I think, in the narrative, from which W. N.'s presumption can be fairly deduced.

* I am obliged to W. N. for reminding me of 1 Tim. v. 22. As it is natural to explain this passage of *ordination to the ministry*; See *Doddridge, in loc.* so I think it is much "to my purpose," for it proves that the rite was used, even in ordinary cases, and that it constituted so prominent a feature of an *ordination*, that the whole service is denominated by it, "*Lay hands suddenly on no man.*" An intimation, that before any one is set apart to the work of the ministry, especially to the pastoral office, his character and qualifications should be fully examined, and thoroughly approved.

3. To which it may be added, that in the case of *Barnabas and Saul*, the act of separation enjoined, included *imposition of hands*, together with *fasting* and *prayer*. "*Separate me,*" said the Holy Ghost, "*Barnabas and Saul for the work to which I have called them.*" This was the injunction. Now, let us see how it was fulfilled. In the next verse it follows, "And when they had fasted and prayed, they laid their hands on them and sent them away."

Two things appear manifest on the face of this record—That the several acts performed on this occasion, were in virtue of a divine order—and, as imposition of hands was not specified in the order, any more than fasting and prayer, this was regarded as a rite usually practised, on occasions of the solemn separation of persons to any particular and sacred work.

This appearing to be the practice in those early times, is it unfair to ask, on what ground, or for what reason, the omission of it is to be justified in the present day?

I cannot be of *Dr. Gill's* opinion, though great deference is to be paid to his judgment, that imposition of hands, as practised in the primitive times, is to be regarded as merely "conforming to a gesture or ceremony used among the Jews, when they wished any blessing or happiness to attend any person," for in that case, it might, or might not have been used; but a rite, so frequently regarded, and on occasions so solemn, must, I should conclude, be divinely sanctioned. "I am ready to ask the old question," says your correspondent, "*Cui bono?* What is the use of it?" Where scripture is silent, it becomes us perhaps to be silent too; or, at least, to speak with great diffidence and caution. The same question might be asked, respecting imposition of hands in the communication of extraordinary gifts. God, we know, could have communicated such gifts, without any *medium*. But he chose, that, in several instances, the extraordinary gifts of the Holy Ghost should be poured out, by the imposition of hands.

"This is a rite of great antiquity," says W. N. "It was in use before the law, under the law, and under the gospel." May we not then suppose, from its having obtained so early, and continued so long, that it is an action that is adapted to arrest attention, and impress the mind with solemnity? And what, if Jesus Christ, the King of Zion, should sanction and sanctify, such an action, with a view to impress a peculiar

solemnity on so important an occasion, as that of *separating* a person to any peculiar work or office in his church? *

As the action is impressive and solemn, when performed by an individual, it is peculiarly so, when it receives the concurrence of several persons; which appears to have been, for the most part, the case, in the Apostolic times, and frequently is the case in our day. What peculiar solemnity have I often witnessed to be impressed on a crowded assembly amongst ourselves, when a young brother has been set apart to the pastoral office, or to missionary labours among the heathen, by a number of his senior brethren uniting to *lay their hands on him*, accompanied with ardent prayer, according to what they have apprehended to be the primitive pattern!

Peckham, Sep. 5, 1814.

T. T.

MISCELLANIES.

Puritanism leads to Anabaptism.

(Extract from BISHOP SANDERSON.)

“The Rev. Archbishop WHITEGIFT, and the learned HOOKER, men of great judgment, and famous in their times, did long since foresee, and accordingly declared their fear, that if ever Puritanism should prevail among us, it would soon draw in Anabaptism after it. At this, CARTWRIGHT and other advocates for the disciplinarian interest in those days seemed to take great offence: as

* If any dependance can be placed on Ecclesiastical History, the practice of “Imposition of hands” prevailed in the earliest ages of christianity. *Origen* was thus ordained. “The bishops of *Cesarea* and *Jerusalem*, the most approved, and most famous of all the prelates in *Palestine*, judging *Origen* worthy of dignity, and the highest pitch of honours, had, by “imposition of hands,” ordained him presbyter.” Eusebius’s Eccl. Hist. lib. vii. p. 95.

The manner and form of ordaining a bishop is thus briefly described by one of the Councils of *Carthage*; “*Episcopus cum ordinatur, duo Episcopi ponant et teneant Evangeliorum Codicem super caput et verticem ejus, et uno super eum, fundente benedictionem, reliqui omnes Episcopi qui adsunt, manibus suis caput ejus tangant.*” When a bishop is ordained, two bishops shall hold the book of the gospels over his head, and whilst one pronounces the benediction upon him, all the rest of the bishops that are present shall *lay their hands* upon his head. *Bingham’s Antiquities of the Christian Church.* vol. i. p. 131, and 239.

if those fears were rather pretended, to derive an odium upon them, than that there was otherwise any just cause for the same; protesting even their utter dislike of anabaptism, and how free they were from the least thought of introducing it. But this was only their own mistake; or rather jealousy. For those godly men were neither so unadvised, nor so uncharitable as to become judges of other men's thoughts or intentions, beyond what their actions spoke them. They only considered, as prudent men, that anabaptism had its rise from the same principles the Puritans held, and its growth from the same courses they took: together with the natural tendency of those principles and practices thitherward; especially of that one principle, as it was by them misunderstood, that the scripture was *adaquata agendorum regula*,* so as nothing might be lawfully done without express warrant, either from some command or example therein contained. The clue whereof, if followed on as far as it would lead, would certainly in time carry them as far as the anabaptists were then gone. But, that it was no vain fear, the unhappy event hath proved, and justified them; since what they feared is now come to pass: and that in a very high degree." *Pref. to 34 Sermons, ed. 5. 1671.*

On this curious extract it may be proper to make a few remarks.

1. The name *Anabaptist* is not now in use; except, as a name of reproach. It is employed by a few illiberal writers, whose calumny is praise.

2. If, in the reign of Charles the Second, Bishop Sanderson saw so much evil to deplore in the progress of what he calls anabaptism; what would he say, were he now living, when the evil has increased sevenfold, and is rapidly increasing every year?

3. This extract reminds us of a remark made by the late worthy clergyman Mr. NEWTON, when writing to an Independent minister. "I own, Sir, that if I had seen it my duty to accede to the church-order of the Independents, I know not but their principles would have led me from them again to join with the Baptists. How they who, maintaining infant-baptism, press scripture-precedent so strongly upon me, answer the Baptists, who in this point press it as strongly upon themselves, is not my concern." *Apologia*, p. 108.

This brings to recollection a part of a "Letter to the Archbishops and Bishops of England" on the dangers of the church, ascribed to the late Dr. Geddes:

"My lords, when you separated from the church of Rome, you probably did not foresee what use the dissenters would make of your plea of separation: much less, that you might, one day, be under the necessity of employing the same arguments against Presbyterians, Socinians, Arians, and Anabaptists, which the Romanists urged against yourselves, when you presumed to dissent from their church. It was badly considered, my lords! And since you retained so many other good things and good doctrines of that church, you should also have retained a share of her *infallibility*—which was fairly worth all the rest. Without it, indeed, all the rest are held on a doubtful, precarious tenure. For what is church-authority

* An adequate rule of conduct.

unless it be infallible? A mere puppet, my lords, the wires of which the state may to-day put into your hands, and to-morrow into those of others! which, in England, are drawn by bishops; in Scotland by presbyters; in some countries by neither." *Good's Memoirs of Geddes*, p. 189.

4. After all, it is seriously worth while to examine this puritan principle, which represents the scriptures to be the sole and all-sufficient rule of worship. That this was the pole-star of the Reformers is well known. Who are they that object to this principle? If they be dissenters, how will they vindicate their dissent from the national establishment?—if they belong to the church of England, how, on any other principle, will they vindicate their own dissent from the church of Rome?

5. As to *Pædobaptism*, if the maintenance of the above Puritan principle must lead to the extermination of that ancient, but ill-grounded practice, then it must be exterminated, and there is no help for it. The same eminent prelate (BP. SANDERSON) foresaw this consequence; and who can prevent it? Thus he reasons: "According to this principle, that nothing can be lawfully performed, much less required, in the affairs of religion, which is not either commanded by God in the scripture, or, at least, recommended by a laudable example, *the baptism of infants*, and the sprinkling of water in baptism instead of immersion, MUST BE EXTERMINATED FROM THE CHURCH." *De obligat. conscient. Prælect. iv. sect. 17. 18.* In *Dore's Sermons on Baptism*. p. 67.

Let no reader be shocked by this statement. If, to make way for the glory of Messiah's reign, God removed his own ordinances; (Heb. xii. 26. 29.) will he spare merely human inventions?

Stepney.

W. N.

PÆDOBAPTISTS CONFUTED BY PÆDOBAPTISTS.

"How happy it is to have to do with people that will talk *pro and con*! By this means you furnish me with all I wanted, which was to make you confute yourselves." *Mr. Pascal's Letters relating to the Jesuits, Vol. II. Lett. XV.*

This column is extracted from the Evangelical Magazine for September 1814.

Testimonies of Modern Writers—Confuted by Pædobaptists.

Dr. Osgood. "If there be any truth in history, the Baptists' opinions are wholly modern, and unknown to antiquity."

Mosheim. "The exhortations of this respectable messenger (John the Baptist) were not without effect; and those, who, moved by his solemn admonitions, had formed the resolution of correcting their evil dispositions, and amending their lives, were initi-

ated into the kingdom of the Redeemer, by the ceremony of immersion, or baptism." *Eccl. Hist. Cent. 1. Part. 1. chap. iii. s. 3.*

Messrs. Bogue and Bennett. "It is said that among the Waldenses there were some Baptists, but the first notice of them, as a distinct community, is about the time of the Reformation by Luther."

Calvin. "From these words, *John iii. 23.* it may be inferred that baptism was administered by John and Christ, by plunging the whole body under water. Here we may perceive how baptism was administered among the ancients; for they immersed the whole body in water. Now it is the prevailing practice for a minister only to sprinkle the body, or the head." *In Joan. iii, 23, Comment. in Act. viii. 38.*

Mr. Tongood. "No less than ninety different heretics are said to have sprung up in the three first centuries. Ireneus, Philastrius, Austin, and Theodoret, wrote catalogues of the several sects of christians they had heard of, but none of them mention any that denied Infant baptism, except those who denied all baptism."

Mr. Bingham. "It appears from Epiphanius, and others, that almost all heretics, who retained any baptism, retained immersion also—the only heretics, against whom the charge (of not baptizing by a total immersion) is brought, were the Eunomians a branch of the Arians." *Origen, Eccl. P. xi. Chap. xi. S. i. 4.*

Reviewer. "There is no example in Scripture in favour of the Baptists."

Magdeburgh Centuriators. "The Son of God was dipped in the water of Jordan, by the hand of John the Baptist. Philip baptized the Eunuch in a river, *Acts. viii. 38.* It seems also that Lydia and her household, at Philippi, were baptized in a river, at which prayers were usually made." *Acts xvi, 12--15.*

Reviewer. "All the examples of Scripture are in favour of those called Pædobaptists."

Mr. Samuel Palmer. "There is nothing in the words of the institution, nor in any after accounts of the administration of this rite, respecting the baptism of infants. There is not a single precept for, nor example of, this practice, through the whole new Testament." *Answer to Priestley's address on the Lord's Supper,*

Reviewer. "How are persons to be baptized? By immersion only, say the Baptists; nothing is baptism, but immersion only. Now, no passage, in any part of Scripture will prove this."

Reviewer. "The Baptists deny infant baptism—which is the last thing. But have they any thing in Scripture for this? Not one passage; but they deny it by inference."

Calvin. The word *baptize* signifies to immerse; and the rite of immersion was observed by the antient church." *Institut. Christ. Relig. L. iv. chap. xv. s. 19.*

Mr. Baxter. "If there can be no example given in Scripture, of any one that was baptized without the profession of a saving faith, nor any precept for so doing, then must we not baptize any without it. But the antecedent is true, therefore so is the consequent." *Disputat. of Right to Sac. p. 149, 151.*

When the reader has compared the above testimonies of *modern* Pædobaptists, with those of *former* times, (which might easily have been multiplied,) let him judge whether "The Baptist system is an entirely unsupported system, which has not for its support so much as ONE TEXT, ONE PATTERN, OR EXAMPLE, in all the word of God!"

Obituary.

Rev. SAMUEL JONES, D. D. Of America. Extracted from a Sermon delivered by W. Staughton, D. D. before the Baptist Church and Congregation at Pennepeck, of which he had been the beloved and affectionate pastor, upwards of 51 years.

Dr. Samuel Jones was born at Cefen y Golli, in Battus' parish, Glamorganshire, Jan. 14, 1735, and came with his parents to America, two years after. He received his education at the College of Philadelphia. He graduated a Bachelor of Arts, May 18, 1762, and three years after, received his Master's degree. In the year 1786, he was presented with the honorary degree of Doctor of Divinity, from the Univer-

sity of Rhode Island, and also from the College of Philadelphia. On the 8th of Jan. 1763, he was ordained pastor of the United Churches of Pennepeck, and Southampton. Seven years after, he resigned the care of the Southampton Church, and became the pastor of Pennepeck alone; which character he sustained upwards of 51 years.

In early life, he was viewed by all his friends as exhibiting indications of a mind of no common strength. On his conversion to God, the bible became his delight. He loved to read the New Testament in the Original Greek, and often spoke of the fidelity and force of the Welsh translation. With the Latin

classics he was very familiar. His extensive knowledge and un-deviating prudence, rendered him the oracle of his neighbourhood. The numerous offices, which, as a citizen, a christian, and a minister, he at one time held, appear almost incredible. Dr. Jones served his generation for many years in the tuition of youth. He was the judicious and affectionate friend of young men, whose views were directed to the ministry of the word. Many who were conducted by him into the fields of literature, have been eminent in the churches, and have left us for the kingdom above. Among these are the venerable names of Philip Eaton, William Van Horne, Enoch Morgan, and James Drake. Dr. Allison of Burlington, Peter Smith of Ohio, Henry Toler of Virginia, are too well known and have for too many years shone as lights in the church, to render necessary any description of their character. They were each his pupils. Several of our younger ministers, particularly our brethren Brown, and Sheppard, Jones and Denison, owe much of their capacity for usefulness to the instructions which they received from the deceased.

It is a subject of regret that Dr. Jones wrote so little for publication. The few productions he has issued possess no common merit. His sermon on the Covenants, preached before the Philadelphia Associations, is equally original and energetic. Its object is to demonstrate, that the stipulations of God with man, instead of implying in their formation any kind of equality, between the creature, and himself, are of the nature of solemn commands. They are rules of human action,

not reciprocal treaties between man and God. The system of discipline, compiled at the request of the Association, will long preserve his name among the churches. His cautionary Sermon, preached at the instance of that venerable body, supplies a specimen of his accurate and comprehensive observation of every event that appeared promotive of the cause of Christ Jesus. Himself and his Colleague in the service, the Rev. Dr. Allison, compiled a Selection of Hymns, highly esteemed, and in many of our churches exclusively adopted. The literary attainments of our departed friend, qualified him for standing high on the catalogue of useful authors. His correct acquaintance with the mathematics, supplied him with the habit of reasoning closely and well. Familiar with natural philosophy, in all its branches, he was able to entertain his friends with the experiments it suggests. This was ever done, without the ostentation of pedantry, or the pride of conscious talent.

In the pulpit Dr. Jones was always grave. His subjects were judiciously chosen, ably discussed, and agreeably varied. His language was plain; to be understood was his chief aim, yet sometimes towards the conclusion of his sermons, as his heart kindled, he would swell into the charms of a powerful and impressive eloquence. His arrangement was ever lucid. Frequently he defended the great doctrines of the gospel, with that perspicuity and force, for which he was so eminent; but his favourite theme was experimental religion. Grace ever seemed poured into his topics, while with flowing tears, he

lamented the miseries of the fall, or pointed the awakened transgressor to the Lamb of God. In social religious meetings he took peculiar pleasure. There the sage was in a manner lost in the child.

You who were his neighbours are sensible of the kindness of his heart. You saw him in possession, for half a century of a reputation, which the foulest tongue could not succeed in blemishing. You saw an example of rigid temperance and unaffected modesty; of that self-government which scarcely ever was surprized into intemperate warmth; and of that habitual prudence and wisdom, which commanded immediate and permanent respect. His generosity to the poor ministers of Jesus Christ, or to the suppliant for aid to raise a house for divine worship, was sometimes admirable. If he cherished a peculiar regard for the Welsh as his countrymen, it never prevented the flow of christian affection to any of the children of God. Few men possessed the capacity of discerning hearts, and developing the motives of human action, more than he, yet he was a stranger to the pernicious habits of the censorious.

In deliberative councils he appeared to a high advantage. The Philadelphia Baptist Association will long remember, how often, as by a touch, he has dissipated darkness and unravelled perplexity. When difficulties ever arose in any of the churches, which required the aid of a council to remove, the pious benevolence and discriminating prudence of Dr. Jones were usually called in. To the constitution of Churches, and the ordination of ministers,

in Pennsylvania and New Jersey he was almost always invited.

In the course of his pilgrimage to heaven, he met with several severe afflictions. In August 1778, he lost three lovely children, in two weeks; two of them, his sons Thomas and Samuel, the one 13 years of age, the other 10, were buried together. Affectionately fond of them, he observed to a christian brother, after the interment, that he was astonished to find himself able to speak over the grave. In his later years, his grand-children were a favourite source of amusement.

The messenger death, found him enjoying satisfactory evidence of an interest in Christ, an evidence which for fifty years had scarcely been shaken. Infirm in body, he was yet sound (healthy*) in faith. His sickness was short. He was grateful to God, who had granted him a long life; and, as it relates to temporal concerns, a prosperous one. He had no fear of death. The atonement of the Redeemer was the anchor of his soul. "When alone," said he to a friend, "I tune like a nightingale, at the prospect of dying." And on another occasion, "I am now finishing my course, and going to rest." At one time, lying down, greatly exhausted, he said, "See here a picture of poor man." On his dying bed, he endured severe pains, but he never murmured. He was much engaged in contemplation, and sensible to the last. He appeared desirous of death, as is "the servant of the shadow."

Death disarm'd
Loses his fellness quite.
All thanks to him, who scourg'd the
venom out.

* See Macknight on *Tit.* i. 13.

Sure the last end of the good man is peace.

Night-dews fall not more gently on the ground,

Nor weary, worn-out winds expire so soft.

Behold him in the even-tide of life!

By unperceiv'd degrees he wears away,

Yet like the Sun seems larger at his setting,

High in his faith and hopes, look how he stretches

After the prize in view.

On Monday the 7th. of Feb. last, 1814, at one o'clock in the afternoon, he closed his own eyes and soon after fell asleep.

Then—you, my dear friend, his surviving daughter, became fatherless. I rejoice that you have been assisted to sustain the shock, with a fortitude so truly christian. Be thankful to the Lord, who gave you such a parent, and for so long a period. Lean on your father's God, and patiently wait the interviews of heaven.

Be thankful, my beloved brethren, who compose this Church of the Lord Jesus, for having been blessed with such an under shepherd. Laborious, faithful, and affectionate, he inspired your confidence. You exercised it freely, and it was never abused. Remember him that had the rule over you, whose faith follow. Copy his holy example, recollect his solemn instructions, and prepare to meet him in heaven. May the Lord assist you in the choice of a successor.

I see in the assembly many of you my aged friends, bitterly weeping. Methinks I hear you say, as did Beza of Calvin,

"Since he is gone, life has become less sweet, and death less bitter." I see the youth around me in tears. You are sensible, he felt, he deeply felt, for you. Consider him as bequeathing to you the sententious lines, on the grave-stone of one his children. Write them on your hearts.

"All who live must die;
All who die must live,
In endless joy or woe."

Rev. R. GRUNDEN.

On Tuesday, August 9, 1814, died Rev. Richard Grunden, pastor of the particular Baptist Church at Ringstead, Northamptonshire. Mr. Rootam of Wellingham preached his funeral sermon from 2 *Tim.* iv. 7.

He was 28 years pastor of the Baptist Church at Sharnbrook in Bedfordshire, and 15 years pastor of the Church at Ringstead. In answer to a friend who enquired if there were any particular passages that afforded him consolation, he replied, there were two, "In the multitude of my thoughts within me thy comforts delight my soul," and "I am he that comforteth you." He expressed himself fully satisfied with all the divine procedure, saying he did not want a better God, a better Gospel, or a better Saviour. In the little circle in which he moved, he was respected as meek, humane, and devout. He died in the 82nd year of his age.

REVIEW.

A Hebrew, Latin, and English Dictionary. By Joseph Samuel C. F. Frey. Part I. 8s.
Vol. VI.

The study of the Hebrew language is widely spreading. Men of the first learning and talents

and piety have led the way in this department of sacred literature. The field is wide and fertile, and while it demands much culture, promises an abundant crop. In this sacred language are written the Scriptures of the Old and New Testament, the various books of which contain the noblest specimens of composition in poetical, historical, didactic writing. The writers of them, having flourished in different periods of time, and in different stages of society, the language bears the impress of their circumstances, and furnishes us with the greatest diversity of style.

Some of our first scholars have held, and endeavoured to shew, that the Hebrew is the primeval language of our race; which was taught our first parents by their indulgent Maker—which prevailed among all the tribes of men till after the dispersion at Babel. Whether this can be satisfactorily proved or not, no doubt can be entertained of its affinity with many Eastern languages. And in the present day, when the Arabic, Persian, and other tongues of Asia are so much cultivated, the study of Hebrew must be of the first consequence.

The established English version is truly excellent, and is one of the best in modern tongues, but is a human production, and furnishes evidences of human frailty. The late translations of particular Books, by Newcome, Lowth, Blaney, Hodgson and others, have contributed much to shew the value of Hebrew learning. The late Grammars and lexicons of Hebrew published in English, have increased the desires of our countrymen to study this ancient language, by opening a door of entrance for them without the

qualification of Roman and Grecian lore. Kennicot, Horsley, Lowth, Parkhurst and others, have given a turn to public opinion on this division of Biblical literature which is likely to continue.

With great pleasure we notice the first part of another Hebrew lexicon in English and Latin, by Mr. Frey. To this work is prefixed a very short preface under the name of an Advertisement, stating the general plan, and its leading advantages. He proposes to arrange all the roots and derivatives under one alphabet, so that any word in the Hebrew Bible may be found at once without difficulty. In other dictionaries, the derivatives are to be found under their roots only. When a learner, therefore, meets with a word he does not know, he must first ascertain the root before he can find it, in another dictionary. To a young student this is always a serious difficulty, often an insuperable one, and even to a veteran in the school, sometimes presents a wide scope for investigation and research. In Mr. Frey's plan, he finds relief in a moment. This is the first and distinguishing excellence of Mr. Frey's work. It contains, further a complete catalogue of proper names. In the course of his reading the young student meets with proper Names which he does not know to be such, and in investigating the supposed or real roots of which he spends much time and labour to little purpose. The catalogue here alphabetically arranged prevents this trouble.

Each page of the dictionary is divided into 4 columns. In the second stand the derivatives alphabetically arranged: in the first, the roots from which the

derivatives spring. In the same column are found the roots placed alphabetically and with their meanings annexed. The third column contains a Latin, the fourth an English version. Such are the outlines of the plan pursued in this work.—But we cannot dismiss this brief advertisement without noticing what appears to us two blemishes.

1. Mr. Frey does not state the authority or authorities chiefly or exclusively followed in this production. Scholars are not agreed either in the number or meaning of the Hebrew Roots, or in the meaning and affinity of the derivatives. The Hebrew language in this respect, occupies very different ground from that of Greece, or Rome, or England. Mr. Frey is too deep a student in lexicons not to know the diversity prevalent among them. Does he follow any particular guide, as Buxtoff, for example? or has he any system of his own, chastened and improved by a thorough and patient investigation of the labours of others? On this momentous question he yields no information, and leaves us to learn it by comparing his lexicon with others.

2. The following sentence, has escaped too hastily; we judge, from the author's pen; "Those lexicons *small as well as large*, which any person versed in Hebrew, could with the greatest propriety recommend to the student, are in Hebrew and *Latin only*, and their use is consequently confined to those who have previously acquired a knowledge of Latin." This is a sweeping sentence. Is there not one lexicon *small or large*, except in Latin, which any versant in Hebrew can recommend

with propriety to the student? We do not pretend to have examined all the Lexicons of the Hebrew which have been published. But we are bold to say, that *some of the very best* are in English. We mention three in English;—one of a large size, Taylor's Hebrew and English Concordance and Lexicon, in two volumes folio; the inferiority of which to others will not be readily granted;—one of a middling size, Parkhurst's which both for entertainment and instruction is an honour to our country;—one of a small size, to which, considering its diminutive form, we have seen none in any language to be preferred. It is in 12mo, occupies 76 pages only, and was composed by the late Dr. Gregory Sharpe. Leigh's *Critica Sacra* can scarcely be considered as a Hebrew and *Latin* dictionary *only*. Is the name of Julius Bates to be passed over in silence? There are Latin lexicons of the Hebrew tongue *perhaps* superior to any found in English. This may be true; and the unqualified sentence of Mr. Frey remain very unjustifiable.

We shall now proceed to examine the execution of the plan in the work before us. The first consideration in all Hebrew books is Correctness; a table of errata, at the end, being a poor substitute for the want of it. The form of the Hebrew letters, the positions, number, minuteness of the points, render the writing and printing of them peculiarly difficult, and demand repeated revision and correction. The typography of this work is beautiful, and is much set off by the whiteness of the paper. The execution, however is marred by many blemishes—some of which

are imputable to the press—and others of which must be traced to a higher source, involving the author in negligence or error. We shall give specimens of each.

In page 18, the derivative *אָלֹת*, it is gone, is placed opposite the root *וָמַר*, to sing; at the top of page 24, the root *אָחַר* is misprinted *אָרַח*. Near the bottom of page 53, *קָרָה* and *קָרַע* have changed places. Near the bottom of page 65, *שָׂא* is put for *שָׂנָה*. At the top of page 75, *אָרַח* is put for *אָרַה*. At the 6th line from the bottom of page 99, the root *חָרָה* is put for *בָּהָר*. Rather above the middle of page 104, sad confusion exists in the position and translation of the two roots *יָעַר* and *יָעַר*. The 10th and 11th lines of page 111, printed *בְּלֹאדִין*, *בְּלֹאט*, with their versions are completely wrong. To mention no more, in page 116, 6 lines from the bottom, *יָעַץ* is printed *יָעַץ*.

Such faults are chiefly owing to the printer and the corrector of the press. But where are the presence and care of the author?

In the subsequent and similar blemishes, the author, we fear is more guilty than the printer. In Mr. Frey's dictionary, the roots not in use, but from which words are derived, are printed in hollow letters, and without any translation. It is therefore understood that the words *not* printed in hollow letters, and followed with a translation, are in *use*, and do occur in the Hebrew Scriptures. In page 85, 6 lines from the bottom, *בָּחַן* is referred to the root *בָּחַח*. The root is not found, as so given, in the Hebrew Scriptures; nor does Mr. Frey attempt to give any account of the root. Why is *בָּחַח*, in page 56, printed

in hollow letters, as if it were obsolete?—Near the middle of page 88, *הָר*, a mountain, is strangely classed under *בָּהָר*, to be pure. In page 109, *כֶּלֶח*, old age, is ranged under *כָּלַח*, to consume. In page 2, *אָבוט*, a crib, is justly derived from *אָבס*. Look for this root *אָבס* in the lexicon where it should occur, and it is *altogether* omitted. A little below the middle of page 77, the derivative *בָּכִי*, weeping occurs; but its root is wanting. The root *אָחַר*, is not found in the column of roots, with a distinct translation, but is placed in a line with a derivative. It has been very painful to us to mark blemishes of such a description in a work, the plan of which so decidedly meets our approbation. Tenderness to the author and regard for the public are sometimes hard to be reconciled.

Nor can we dismiss the subject without noticing some Defects of great importance, which adhere to this plan *as executed* by Mr. Frey.

1. Roots from which numerous words are said to be derived, and to which the Scholar is referred, are printed in hollow letters without any meaning being subjoined. What end is, or can be answered, by such a method? For instance in page 29, *אִישׁ*, a man, and in page 60, *אִשָּׁה*, a woman, are referred to one root, namely *אִישׁ*. The junior Scholar turns to this root, and finds it printed in hollow letters, without any attempt to assign to it any meaning. What benefit does he derive from this exercise? none at all!

2. The roots are put down, alone, without a specification of the principal words derived from them. No clew is given you, by

which to ascertain the number of the leading branches connected with any root. An enumeration of the derivatives under the root would have required greater labour, and swelled the bulk of the book, but must have proved an invaluable accession to the plan. A few instances will illustrate our meaning, and shew the importance of the remark. In page 1 is אב, a father; in page 3 is אביון, poor, destitute; both of which are referred to the root אבה, which in Mr. Frey's version is rendered, "He was willing, desired, consented." Here a learner must be completely at a stop to trace any connection; and must be blind to the beauties of a tongue, in which no affinity of meaning is discoverable between words confessedly allied. It is impossible in our opinion, for any scholar to have just views of this language given him by a lexicon, where the roots are unaccompanied by their respective relations and allies. In the middle of page 32 occurs אל, a preposition, rendered "to, against, of, at, &c." In page 33, the pronoun אלה, "these," also occurs. That preposition and this pronoun are put under the same root, the verb אלה, which signifies "to swear, to curse, to revile, to abjure." Can any human ingenuity investigate any connection between such meanings as these?

3. We are led further to a third reflection: no intimation is given of the principle or principles, on which is founded the combination of roots and derivatives, a subject of the greatest importance, and connected with the most curious disquisitions in philology. Mr. Frey derives אלהים, the name of God, from the verb אלה to swear, to curse, to revile."

Here he unites with Parkhurst, that eminent, and valuable Lexicographer. But Mr. Parkhurst, not satisfied with stating the supposed consanguinity of these two, adopts and supports a curious and singular theory derived from Mr. Hutchinson, in order to prove this relation. Mr. Frey coldly states the alliance between them, but yields you no light to trace the dark chain of communication tying them together.—In the short preface indeed to this lexicon, Mr. Frey gives his opinion of all such disquisitions in the following sentence, "Some dictionaries contain so much superfluous criticism, that, in seeking for the meaning of a word, the student is frequently bewildered in a maze of extraneous matter; in this work the author has given the significations in the most plain and concise manner according to the best authorities." Is there no medium between abundance and scarcity, between a boundless forest and a naked plain? Some dictionaries contain much superfluous criticism; therefore this shall contain none. In some, great pains are employed to illustrate the connection supposed to exist between words of separate meanings; in this, not a syllable shall be said on the subject. And in such a time as this, when the influence of names with many is annihilated, when mere authority, dogmatism, assertion has no weight in literary affairs, it is peculiarly incumbent on an author to exhibit the principle or authorities on which his fabric rests. This therefore, appears to us a capital deficiency in Mr. Frey's plan.

Having the first part only of this work before us, we have stated what have appeared to us,

its beauties and defects with equal impartiality, in the lively hope of having our approbation heightened by the subsequent parts. It is a work of immense labour, and has not its merits affected by small spots and slight blemishes.—May it go on and prosper.

Light shining out of darkness; or An attempt to shew, that, with our causes for gratitude, in all other respects, circumstances attend even in the article in the treaty of peace, relating to the slave-trade, which may animate our praises, and encourage our prayers and exertions. A Sermon, on the day of public thanksgiving, for the restoration of peace. July 7, 1814. By Thomas Scott, Rector of Aston Sandford, Bucks. Seely and Hatfield. 1s.

This highly interesting sermon is founded on Ps. xcii. i. The venerable preacher proposes, 1. To point out the causes for gratitude to God, on the re-establishment of peace. 2. To enquire, whether in respect, even of that deplored article, in the treaty of peace; which leads to re-establish the cursed slave-trade; there be not certain concurring circumstances, which may even enhance our gratitude to God, on the present occasion. Though some very appropriate observations occur under the first head, tending to excite our thankfulness to God, for the preservation of our country, during a long period of desolating calamities, and for the restoration of peace; yet, as under the second head, the author has presented his readers with views

that are new, and truly animating, on a most gloomy topic, in which the public feeling has been deeply interested, we shall transcribe the substance of the result of his enquiry, in his words—

We have, therefore, cause, even in respect of this article in the treaty of peace, to thank God, that the slave-trade is no longer our national sin; that God has led the inhabitants of this land in general to a proper estimate of the horrid evils of that truly diabolical traffic; that an opening is given, with great advantages, of communicating to other nations that information, which has at length induced Britain to form this estimate; and that this may probably lead to its final proscription by all civilized, at least by all christian nations on earth.

It is generally allowed, that the firmness of Britain, in the late terrible and durable contest, has eventually proved one great means of leading the powers in Europe to hope, and struggle successfully, for deliverance from the tyranny of the usurping ruler of France; and has made way for the annihilation of his tyranny; and may we not also hope, that the decision of Britain, of the parliament, and the people, will ere long, lead the way to the emancipation of the African coast, and of the whole Negro race, from a still more cruel and destructive tyranny?

It is our duty then to thank God for his past mercies; and to unite, not only in petitions to our legislature, but also in earnest prayer to Almighty God, to give success and a blessing to all such applications.

Rural Discourses, by William Clayton, 2 vols. Black, and Co. 4s. sewed.

The subjects of these short discourses (which are 24 in number) are quite appropriate to the title which they bear; and adapted, in no small degree, to entertain and edify the reader. Among persons conversant with agricultural labours,

especially, for whose benefit they are particularly intended, they cannot fail to excite peculiar interest and attention. The sentiments in the 21st. Sermon, on "Meal leavened," are, in our apprehension, both important, and strikingly illustrated. One paragraph we shall take the liberty to transcribe, which, while it presents, in the most delicate manner, a tribute of filial gratitude to one of the best of parents, honourable to the author's feelings, conveys a hint worthy of maternal regard.

Let such as are interested in the welfare of others, reflect with delight on these sentiments. Mothers, especially, who resemble the female spoken of in the parable, who early took of this mystic leaven, and exerted themselves to the utmost to introduce it into the corrupt mass of their children's hearts. They watched the operations of these better, but, alas! alien principles; many fears arose, lest, through the want of skill, in kneading well these truths, their efforts should fail. Consolatory instances of success are left upon record, Holy women, whose names are remembered with reverence, instructed Timothy, when a child, in the scriptures by which he was made wise unto salvation. God has signally honoured maternal zeal and diligence; the agency of women in these spiritual labours has been abundantly prospered. And are there not many of us, who have now a good hope through grace, who indulge the pleasing persuasion that we are brought into the kingdom of God; and shall be kept in it, who impute these benefits to the early instructions, the affectionate tears, and fervent prayers, of a beloved parent? yes, with emotions which cannot be described, and with a reference not to be mistaken, we say of grace in our hearts, —The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

The Sixth Report of the Bible Society of Philadelphia. May 4, 1814.

This Report has been put into our hands by a friend, who lately received it from a relation in America. It contains very pleasing and encouraging facts of the increasing progress and utility of the Society, and of the growing zeal manifested throughout the United States, in forming and supporting Bible Societies. It states that "A Bible Society exists in each of the States of Vermont, Connecticut, Rhode Island, Delaware, Ohio, the District of Columbia, Maryland, Kentucky, Tennessee, North Carolina, Georgia, the Mississippi Territory, and Louisiana. Two Societies are found in the province of Maine, and the same in New Hampshire, in New Jersey, and South Carolina. Four in each of the States of Massachusetts and Pennsylvania, and the same in Virginia, and ten in the State of New York: making in the whole, forty three Bible Societies." The Report adds, "It is probable that other Societies are organized or forming, of which your Managers as yet have received no information."

Two excellent addresses, the first by James Milner, Esq. and the second by the Rev. Mr. Janeway are subjoined. From the second we shall give an Extract—

"The debt of gratitude, Mr. President, we owe to the Bible, cannot be computed. Instead of debasing ourselves, as the heathens do, by bowing before dumb idols, do we lift our eyes in adoration to the great Supreme who made all things? To the Bible, which has exposed the folly as well as wickedness of idol-worship, and taught us the knowledge of our Creator, and how to worship him in an acceptable manner, we owe our elevation. Are women our companions, our counselors, and our comforters? To the Bible we owe it, that they occupy that dignified station, which they hold in our country, and that they have it in their power to shed over society the choicest and most benig-

nant influence. Do we enjoy civil and religious liberty? To the Bible, which teaches magistrates how to rule, and the people how to obey, we owe this blessing. Above all, is the path to heaven discovered? To the Bible, which has taught us the name and mediatorial work of our Lord Jesus Christ, who is *the way, the truth and the life*, we owe this discovery.

Shut up the Bible, abolish our Christian assemblies for reading and preaching its sacred contents; and in a few years all those blessings would be lost. Women would be again reduced to bondage; domestic society would be embittered by the conflicts of passions the most debasing; civil liberty would perish in the ruins of sound morality; heathenish darkness would cover our wretched country; and the way to heaven would again become unknown.

If then we prize the sweets of domestic society, and rejoice in the honour of the female character; if we value civil and religious liberty; if we duly estimate the knowledge of God, and the tidings of salvation through his Son Jesus Christ; we are bound, sacredly bound, to endeavour according to our ability, to distribute among our fellow creatures that Holy Book, which so greatly promotes their happiness both in this world and in the next. How cordially and zealously should we engage in so benevolent and divine a work; a work in which the glory of God, and the salvation of unborn generations are so materially concerned! What heart can remain insensible to motives, which should touch and move every pious feeling? Who does not esteem it a privilege and an honour to become a member of a Bible association, and to assist in the glorious work of enlightening a dark, reforming a wicked, and blessing a miserable world?—I content myself with suggesting one reflection. The benefits that may result from the donation of a single Bible, it is impossible to compute. The poor man to whom it is given,

reads it in his family. Its divine light beams upon his soul; he feels its converting power. He becomes a new man, a Christian. He sets up the worship of God in his family, and instructs his children in the knowledge of the Holy Scriptures. He dies in faith; his soul ascends to heaven, and there, among its glorious inhabitants, he praises God for the gift of a Bible. His children imitating his pious example, and feeling the power of divine truth on their hearts, erect family altars to their God; their children follow the same example: and thus a stream of piety, issuing from the gift of a single Bible, may, in the course of time, flow through a thousand families; and in the last day, the universe may be astonished at the beneficial consequences, which infinite wisdom and divine sovereignty may connect with a single act of christian charity.

Who is not impressed with the thought? Who is not ready to exclaim, I will make the experiment; I will give a Bible to the poor man and his family!"

Lately Published.

1. The Sunday School Teacher's Assistant in the work of Religious Instruction: to which is added, an Account of a Sunday School library on a plan entirely new. price 9d.

2. Dr. Gill's Sermons and Tracts, a new Edition in octavo. vol. I. 12s.

2. A Collection of Hymns, designed as a New Supplement to Dr. Watts's Psalms, and Hymns. By James Upton, Minister of the Gospel in Church Street, Black-Friars Road.

THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

A Life of Philip Melancthon, the intimated friend and distinguished coadjutor of Martin Luther, is preparing for the press by the Rev. Francis Augustus Cox, A. M. of Hackney, and may be expected in

the early part of the ensuing Winter.

The Rev. Thomas Vaughan, M.A. Vicar of St. Martins and All Souls Leicester, has in the press and proposes speedily to publish, some account of the Life, Character, Ministry and Writings of the late Rev. Thomas Robinson Rector of St. Mary's Leicester, to which are added some original Letters of the same.

The Rev. Johnson Grant M. A.

will shortly publish the second volume of the History of the English Church and Sects; amongst other interesting matter this volume will contain an account of the Sect who have adopted the delusion of Joanna Southcott.

The Rev. W. M. Butcher, M. A. Vicar of Ripsley, has in the press a volume of Plain Discourses on the Leading principles of Christianity, particularly adapted for Family reading.

MISSIONARY RETROSPECT.

BAPTIST MISSION.

Letter from the Secretary.

To the Editor of the Baptist Magazine.

Sir,

I was somewhat concerned in looking over two of our Periodical publications for the last month, to observe an apparent disposition to make comparisons between their respective missions to the heathen and that of the baptists. I hope we have never given occasion for any thing of this kind by any depreciating remarks on other missions or missionaries. If we should be found to have done so, I should be very sorry. It has been my general rule, if I could not say any thing of them in a way of commendation, to say nothing. Whether the labours and success of our missionaries will bear a comparison with others, it is for the public to judge: to take upon me to decide on such a subject were vain and invidious; and to hold up such questions, is to renew the contest, "who shall be greatest in the kingdom of heaven?"

I was not surprised that the reviewer of Dr. Brown's History of Missions, in the *Evangelical Magazine* should write as he did. From the whole of that review it may be questioned whether the reviewer be

capable of writing otherwise. But I was surprised and grieved at some things in the *Christian Guardian*.* I should not have expected that Mr. Corrie of Agra, in a letter giving so interesting and proper an account of his own labours, would have introduced the baptist mission and missionary, as a foil to them; or that he would have intruded his opinion on a difference between Mr. Chamberlain and the commanding officer, which occurred I believe before Mr. Corrie was at Agra, and has for some time past been at rest; or that he would have pronounced that the baptist mission at Agra "had not hitherto produced any converts;" or if Mr. Corrie were capable of writing in this strain to his friend, I should not have supposed that the Editors of the *Christian Guardian*, from whom we have been used to receive a frank and kind treatment, would have given publicity to it.

As to what is suggested in the *Evangelical Magazine* on the discontinuation of the list of names, I believe we have the materials by which it *might* be continued; but when a family becomes large it is not common to speak of the children by their names, though this was done while there were only a few of them. It is from this cause, and not on account of the number of

nominal christians which have been baptized, that the list has been discontinued. Whether they have been Armenians, Roman Catholics, English Soldiers, Mussulmans, or Pagans, except in three or four instances, till they were acquainted with the missionaries, they were such as no friend to Evangelical religion would or could have acknowledged as Christians. Whatever therefore may be made of it, it will not go to establish the position of Dr. Haweis, that the enlargement of our numbers is "not perhaps so much from the world by awakenings of conscience in new converts, as from the different congregations of dissenters and methodists."

The baptist mission at Agra, says Corrie, has not hitherto produced any converts.* If the term "converts" be confined to Hindoos and Mussulmans who have been baptized, it has not. Mr. Schwartz however used to reckon among his converts some that had been baptized in infancy as "papists," and amongst "additions," those who "though they had long borne the name of protestant christians, had lived in the neglect of all religious observances."† For merely nominal christians to become real ones is as great a conversion as the other. It was not to heathens that our Lord said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The apostle Paul though he acknowledges the advantage of the jew above the heathen to be "much every way," yet in respect of conversion, places them upon a level. Ephes. ii. 1—3. But if sinners turned to God through Christ from among nominal christians be converts, the baptist mission at Agra appears to have produced several. See P. A. No. xxv. pp. 132, 133. Of these persons Mr. Moore in a letter to Dr. Ryland, dated *Digah* Oct. 11, 1813, says, "Two Europeans from Agra lately spent a week with us. We hope

they will prove Brother Chamberlain's joy and crown."

Mr. Corrie has been "made the means of clearing up the doubts of one who was near joining the baptists." Very well; but if the baptists had been made the means of clearing up the doubts of one who was near joining Mr. Corrie, how would he have represented it? And how if this person should be found to have been first awakened under Mr. Chamberlain's ministry, and to have been persuaded by Mr. Corrie to join with him? I do not pretend to be certain that this was the case; but it appears highly probable. I have now by me a letter from Mr. Chamberlain, dated Sirdhana, Jan. 27, 1814, in which are a few words concerning Agra, and Mr. Corrie. Let the reader judge of the spirit by which they were dictated, and whether the person whose "doubts Mr. Corrie cleared up," does not appear to be one to whom Mr. Chamberlain's ministry had been made useful. "At Agra there appears to be a great work among the natives under the joint ministry of Mr. Corrie and Abdulla Museeh, a converted mussulman. For a few weeks the latter paid us a visit here, and preached several times in a very pleasing manner. He is the fruit of dear Martyn's labours, who though dead, yet lives and speaks in this excellent man. *One of those who have been christened, first heard the word of salvation from my mouth, when I was at Agra. He called on me several times, and appeared hopeful. He is now stationed at Meerut.*"

If this be the person referred to by Mr. Corrie, it will appear after all, that the baptist mission at Agra has made one convert at least, from Mahomedism.

It will be gratifying to you and your readers to be informed, that letters recently arrived from India, speak highly of the liberality of Lord Moira, the new Governor General—that Mr. F. Carey has obtained permission of the Emperor of Bur-

* See the *Christian Observer* for July 1814. pp. 414, 415.

mah to set up a printing press for the printing of the scriptures at Ava, the Capital, where he is to reside—that Mr. Judson continues at Rangoon—that Jabez Carey is gone with the permission of Government to Amboyna, where we hope our brother Trowt will soon join him, that brother Robinson goes on successfully at Java—That large impressions of the Malay scriptures are ordered for the use of the inhabitants of Amboyna and Java—that the church at Calcutta is continually increasing—that the out-stations are encouraging—and that the number of preachers attached to the mission is *forty two*, nine of whom only went from Europe.

I am, Yours,
A. FULLER.

No. xxvi. of Periodical Accounts relative to the Baptist Missionary Society is just published, and contains the Transactions of the Mission from the beginning of the past year to October 9, 1813. Also the proceedings of the Committee in sending out three missionaries and their wives, namely, Mr. John Rowe to Jamaica, Mr. Eustace Carey, to Bengal, and Mr. Trowt to Java, or Amboyna. Subjoined is a memoir of the Translations; and some account of the Afghans, supposed by Sir W. Jones and others to be the descendants of the ten tribes of Israel, carried away captive by Salmanazer.

The Missionaries at the close of the year 1812 had increased the number of schools for instructing the natives upon the Lancasterian plan to sixteen: they suppose the number of children in them amounted to nearly a thousand.

The work of grace in the conversion of sinners appears to be going forward at most of the Missionary stations. There are encouraging reports from Dinagopore, Goamalty, Cutwa, and Lakrakoonda, Jessore, Serampore, and Calcutta, Silhet, Chittagong, Diga, Patna, Agra, Sirdhana, Rangoon, Java, Orissa, Columbo, Isle of France, and Surat. The little interest at Dacca has been

broken up, owing to the removal of Mr. Cornish.

Many of our readers will soon, we are persuaded, procure the Number and read for themselves the accounts it gives of the wonderful works of God. For the information and gratification of others who cannot afford to purchase it, we shall in our next number give some interesting extracts.

Letter from the Rev. Dr. Carey.

Extracted from the last Report of the British and Foreign Bible Society.
p. 132.

Calcutta, Dec. 10, 1813,

"The increasing and pressing demand for the Holy Scriptures is so great, that though we have ten presses constantly at work, the demands cannot be supplied. It is near six months since we have had a copy of the New Testament in either the Bengalee, or Hindee languages; yet so repeated and urgent are the applications from all parts of the country, that we are forced to give the Gospels of the new edition, before the other parts can be printed off. Besides the translations going on under our own superintendence, which are now twenty one in number; and of which sixteen are in the press; we are printing a large edition of the New Testament in the Persian character, by the late Mr. Martyn; and are about to commence two editions of the Malay Bible, one in the Roman character for Amboyna, and the other in the Arabic character for Java: letters are also casting for printing an edition of the whole Bible in the Armenian language.

"Notwithstanding these versions, I know of seven or eight languages on the continent of Asia, into which not a syllable is yet translated; and to these may be added, at least ten or twelve more in the Islands. The number therefore of languages, into which the Word of God is not yet begun to be translated, is fully as great in the East, as those in which it is. The languages, it is true, into

which translations are not yet begun are spoken by nations whose population is comparatively small: but the difficulty of translating will be as great, or perhaps greater than that of the translations already commenced; the difference between many of them being such, as that one affords little help for translating into another. The work, however, will be assuredly carried on, till all nations hear, in their own tongues, the wonderful works of God."

EDINBURGH MISSIONARY SOCIETY.
Intelligence from Karass and Astrachan.

Since last month, a letter has been received from the Missionaries of so late a date as the 1st of May, at which time, they were all in their usual health, and the affairs of the Mission assuming a more promising aspect than at any former period. This letter contains chiefly the continuation of the Journal of Messrs. Dickson and Galloway's labours in distributing the New Testament and Traots among the Tartars in Astrachan, and its immediate vicinity; from which it appears, that though the Mahomedan priests, with a very few exceptions, were, as might be expected, extremely averse to receive these publications, a considerable number of copies had been distributed, most of which the people to whom they were given had retained; and that some had been led to desire a more particular acquaintance with Christian doctrine. Hopes, indeed, may be now entertained, that the cause of Christianity is about to excite an interest in that quarter of the globe, which will by the divine blessing, issue in its triumph over the delusions of the false prophet, and the idolatries of heathenism. Nor is it in that place only that this great work appears to be in progress. In the neighbourhood of Karass also a similar sensation seems to be produced. There is something indeed so remarkable and interesting, in the first part of the following extract from the letter

of the missionaries, as to encourage the expectation of tidings still more important and interesting being ere long received.

"Since we began to write, 'say they,' a letter addressed to all the missionaries has been received from two of the principal Effendis in the Kabardian country. These two Effendis profess a very great friendship for us, and beg us to send to them an Arabic and a Turkish Testament. The following is an extract from this letter: '*We are friends to the saved of Jesus and to the lovers of his glory. We wish to see the statutes of the New Testament, and to compare it with the Koran. All who keep the statutes of the New Testament, we hold as friends.*'—We accordingly sent them four Testaments, and gave one to the bearer of these, who also wished to read it. One of these priests sometime ago sent another priest to beg from us a Turkish and an Arabic Testament; which were sent to him: but the priest who was to take them, thought proper to keep them for his own use. The letter now received contains a complaint against the priest for his treacherous conduct, and requests us to take the Testaments from him. This, however we are not inclined to do, but rather choose to let him keep possession of them quietly; for who knows but the precious truths they contain may yet reach his heart with power."

The Directors of this Society, as also of the Glasgow Missionary Society, complain that no Missionary candidates have offered themselves the past year, "as desirous to go into a course of preparation for the great work of instructing and converting the perishing Heathen." The Journal of the Missionaries at Karass, from March 20th to April 1, 1814 gives accounts of the labours of Mr. Dickson and Mr. Galloway in distributing Traots and Testaments to the Mahomedans; many of which were afterwards brought back to them. The concluding extract is the most encouraging.

"April 1st, Went again to Teek,

read the Tracts and New Testament alternately, answered queries, &c. for the space of some hours, to a considerable concourse of people. The minds of some were much hurt at some of the principal doctrines of the New Testament, but others heard with attention. Several efforts were made to draw the people away, but such as went soon returned. Our hearts were not a little refreshed by this opportunity of declaring the gospel to such a number of perishing sinners, but none of them would receive either tracts or Testaments. After we came home, we were visited by a Tartar who took away a Testament yesterday, and conversed long with him on the principal doctrines of Christianity, which he seemed anxious thoroughly to understand. He took away another Testament, as a friend had begged his own from him."

CHURCH MISSIONARY SOCIETY.

Letter from the Rev. D. Corrie, Chaplain of the Hon. East-India Company at Agra, to the Secretary of the Church Missionary Society.
Reverend Sir—

Agra, B. I.

Dec. 31, 1813.

You are made acquainted, through the Rev. Mr. Thomason, with the labours of Abdool Messee, who is engaged as a Catechist for the Society for Missions to Africa and the East; and of the success attending them. Since our arrival at this place, in March last, forty-one adults and fourteen children of theirs have been baptized into the Faith of Christ, and all continue to walk in the truth. The prospect of increasing numbers is very encouraging, and, as several of the converts are men of learning and of some influence, there seems ground to hope that lasting benefit is intended by our Almighty and most Merciful Father to this place.

The want of useful Books in their own language will, however, render the Native Converts for a long time in need of European Intelligence and Firmness.—Though the Grace of the Gospel be sufficient for their

individual salvation, yet they are not sufficiently acquainted with the History of Mankind, and especially of the Church of Christ, to enable them to calculate on the probable consequences of any particular mode of conduct; nor can they, for some time, reap the benefit to be derived from the experience of those who have gone before them in the good way.

I feel, therefore, anxious to call the attention of the Society of which you are Secretary, to this part of the world; and to beg that, if practicable, a Missionary be sent over to take charge of this Infant Church. The place of worship and the premises, now occupied, should, with pleasure, be made over in perpetuity for the use of the Mission; and I think I may affirm, that the friends of religion in this country would find sufficient support for the person whom you may send, without his continuing burthensome to the Society.

Among the reasons why a Missionary should be sent to this country in preference to any other, I would beg leave respectfully to suggest two: viz. The teeming population of India; and, The protection of equitable laws, which puts it in the power of a Missionary to do more good with less personal inconvenience here than in any other Heathen Country.

The objections raised at home to the Evangelization of India on the score of political danger, are founded in entire misapprehension of the subject. It seems not to have occurred to either the friends or foes of the measure, that there are none among the Natives who have the means, whatever might be their will, of resisting the British Government. Almost all the Ancient Reigning Families are reduced to a state of dependence; nor, at any time, did ever the zeal of the Hindoos lead them to any formidable opposition even to the intolerant and avowedly proselyting Mahometans: so that neither do past experience nor present probabilities oppose

any difficulty in the way of publishing the Gospel in India.

Besides, it might well be expected that reflecting men should discriminate between a senseless attack upon Images, Processions, &c. and the simple inoffensive statement of Divine Truth. The former might well be expected to rouse every bad passion of the human mind: the latter will always command respect, if not obedience—whilst the same Divine Truth assures us, *his Word shall not return void.*

Our method is, to state the plain truths of the Gospel, with little or no reference to any other system called Religion. By pointing out the Scripture Doctrines of man's Fall through the transgression of Adam, and his Recovery by the Lord Jesus Christ, with appeals to matters of obvious and general experience, usually such a sensation is produced as leads some one or other to examine what foundation he rests upon; and the result is, always, THAT THERE IS SALVATION IN NONE BUT IN GOD INCARNATE!

Abdool Messee seems, for heavenly-mindedness, discretion, and zeal, to be worthy of the Ministry: and we are endeavouring to qualify

some promising young christians in this place for the Ministry, by instructing them in the learned languages of this country, and in Hebrew; to which we propose adding the study of Greek; and thus we hope they may one day be found worthy of Episcopal Ordination.

The Rev. Mr. Thomason will forward this: and I trust no apology is necessary for endeavouring to draw the attention of the Society of which you are Secretary to this quarter. The opinion of one who resides on the spot, and whose personal safety, attachments, and interests are much more involved in the subject than those of any retired Indian, may perhaps be considered worthy of attention, however insignificant the writer may be.—I may be also allowed to express anxiety, that the Church to which I belong may take a conspicuous part in the progressive work of Evangelization now going on in this country, since she possesses facilities above all other societies, and her ordinances are best calculated, in my opinion to ensure edification, and that the work should not fail in after generations. I remain, &c.

DAN. CORRIE.

DOMESTIC RELIGIOUS INTELLIGENCE.

WELSH BAPTIST ASSOCIATION.

The South West Association of 42 churches was held at Moleston, Pembrokeshire, June 7, 8 and 9.

Sermons by brethren D. Evans, J. Herring, D. Davies, Dr. Ryland,* and C. Evans. The devotional exercises were led by brethren W. Richards, D. Griffiths, T. Morris, J. George, T. Thomas, J. James, J. Harries, and B. Davies.

State of the churches. Baptized 240, restored 93, received by letter

4. Died 94, excluded 124, dismissed 7. Clear increase 112.

Our correspondent did not mention the place of the next Association.

CHAPELS OPENED.

June 9th. a small chapel was opened at Holcot, near Northampton. Two Sermons by brethren J. Hall and Whitehead. (indep.) Prayer by brethren Chown, Blundel, and Wheeler.

* Dr. Ryland's Sermon, entitled, *The Messiah strangely despised and abhorred; but destined to be revered, glorified, and worshipped*, has since been printed at the request of the Ministers.

The baptist Chapel at Prince's Risborough, Bucks, having been enlarged, was opened, Aug. 11th. Prayer by brethren Tomlin, Kent, Hopcroft, Seymour, Paul, and Peters. Sermons by brethren Austin, Dyer, and Groser.

ORDINATION.

Aug. 24th. Brother Evan Herbert, of Abergavenny, was ordained pastor of the English Baptist Church at Merthyr Tidfel, Glamorgan. Introduction by brother James Edmonds; Ordination Prayer by brother Morris Jones; Charge by brother Micah Thomas, *Be thou faithful*; Sermon to the people by brother Joseph Price.

BIBLE SOCIETY.

Auxiliary and Branch Societies in the United Kingdom and adjacent Islands.

	Aux.	Bra.	Total.
England.....	136	100	236
Wales.....	16	5	21
Scotland.....	35	32	67
Ireland.....	4	62	66
Isle of Mann....	1	—	1
Guernsey.....	1	—	1
Jersey.....	1	—	1
	194	199	393

N. B. There is reason to believe there are several Branch Societies of which no account has yet been transmitted to the Parent Institution.

In addition to the above Societies there are numerous Bible Associations, consisting chiefly of Subscribers of one penny or two-pence per week, connected with Auxiliary Societies; which Associations have, in some instances, produced thrice the amount of the Subscriptions to the Auxiliary within whose district they are comprised.

The total of Bibles and Testaments issued by the Society at home, and on the Continent of Europe, at the last Annual Meeting amounted to 1,026,850. If to these be added 122,000 printed, or printing by Societies on the Continent of Europe, aided by the British and Foreign

Bible Society, the total amounts to 1,148,850 copies.

Wesleyan Methodists.

The 71st Annual Conference of these Methodists assembled at Bristol, July 25th. Dr. Adam Clark, President. Near 300 Ministers were present. The increase of their number in the last year was near 15,000, of which 12,484 are in Britain; the rest in the West Indies and Nova Scotia.

In the same month their conference for Ireland was held also at Dublin. They have 57 societies, comprising 29,388 members, in that Country. In addition to the stated preachers, there are *nine Irish Missionaries*. These excellent men, who preach in fields, markets, and fairs, are, we understand, the only *Protestant* ministers in that land of superstition who preach in the *Irish* language; though there are many thousands of the people who cannot understand a sermon in any other.

Slave Trade.

The petitions presented to parliament, against the revival of this horrible traffic amounted to 864, containing above 755,000 signatures. In consequence of which each House presented an Address to the Prince Regent on the subject; in reply to which the Prince Regent assured both Houses that "they might rely on his unremitting exertions to give effect to their views, for the Abolition of the Slave Trade."

Extract from the Java Gazette. The influence of the abolition of slavery is already felt to a great degree in this country. Murders, which were formerly so numerous here, now happen very seldom, the people of the country travel to any distance in perfect security. Those wretches whose former employment was stealing and selling children into slavery, are now obliged to confine their depredations to horses and buffaloes.

On the Departure of the Rev. J. Sutcliff of Olney.

Dear Sutcliff! well does recollection trace
 Thy honor'd form delighted with the view;
 Musing, to her thou seem'st to live anew,
 Distinguish'd as thou wast by every grace.
 Long hast thou stood amidst th' embattled field
 Invincible, unknowing how to yield,
 Almighty grace thy strength, and Christ thy shield;
 Thy labours he has own'd, thy name confess'd
 And now the vict'ry gain'd, thou'rt gone to rest,
 Well-pleas'd, and with thy Master's presence blest.
 Yes, thou hast overcome, and on thy throne,
 Congratulated by the hosts above,
 Reposing from thy toil hast sat thee down,
 Thy harp resounding with a Saviour's love.
 Around no monarch's brow such wreaths entwine,
 As those which bloom immortally on thine,
 For they the brilliant firmament outshine,
 Were bought by Jesus' blood, and form'd by pow'r divine.

Methought at solemn close of day,
 As far I rov'd, a more than mortal voice
 In sweetest accents summon'd me away
 From earth, and bade me with the blest rejoice;
 It said, "Arise! and spurn the sordid ground,
 "Where perfect satisfaction ne'er is found,
 "Not tho' you search creation's ample round:
 "Hither, with eager step, direct thy feet,
 "For here, immortal joy has fix'd her seat,
 "And we, exulting will thy coming greet;
 "Yet while the Saviour his approach delays,
 "At home, abroad, with unremitting zeal,
 "And love, such as angelic bosoms feel,
 "To nature's utmost bounds proclaim his praise.
 "So, pleas'd shalt thou thy dissolution hail;
 "So, like thy Friend, o'er every foe prevail;
 "And, as a stately vessel in full sail,
 "Shouting, shalt enter bliss, borne by a heavenly gale."

Sutcliff shall rise, shall leave his clay-cold bed;
 The morning comes that dawns upon the tomb,
 Scattering eternally its horrid gloom;
 The venerable Pastor lifts his head,
 And yonder with th' innumerable race,
 With boundless joy he views the Saviour's face;
 Transported with the wonders of his grace.
 See now the judge enthron'd, and hear him say,
 "Behold the former things are pass'd away,
 "I introduce the never closing day,
 "Go, ye angelic bands! to glory bear,
 "All who have lov'd my name, who meet for glory are,
 "And let each faithful Shepherd with his flock appear."
 Lo! it is done—the day of grace is o'er,
 Thousands in vain heaven's mercy now implore,
 Pearce, Sutcliff, Carey, meet—they meet to part no more;
 And all th' innumber'd hosts Immanuel's name adore.

*Cosely,**B. H. D*

Smith, Printer, John Street, Edgware Road.